avoid the raids from the Patanowë-tedi, the man in question used this opportunity to have an affair with Konoreiwë's wife, presuming that he would not be discovered because the village was filled with people. He was discovered, despite his discretion, and challenged to a duel by Konoreiwë. The entire village participated in the club fight. Konoreiwë punished his wife by hitting her in the mouth with a glowing fire brand, severely burning her lips.

Finally, and most drastically, the woman shortage is remedied by raiding other villages to abduct women. This, however, is war. The ever-present possibility of this occurring, however, is a constant threat to the stability of political alliances, for allies occasionally turn on each other with the intent of seizing females. It is largely for this reason that allies cede women to each other peacefully by contracting marriage alliances. In November 1964 the Patanowë-tedi arrived at Bisaasi-tedi to participate in a feast. This was the first time the groups had gathered as groups since they separated from each other on hostile terms in ca. 1944. They intended to make peace at this feast, but a party of men from Monou-tedi, a village that also formed part of the group before the 1944 split, arrived uninvited and abducted seven women from the Patanowë-tedi. This ultimately provoked a war between the Patanowë-tedi and Monou-tedi, and determined the settlement pattern of both groups, as well as their political activities, all during my field work. The war was still being actively prosecuted when I